

THE

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## PREDESTINATION CALMLY CONSIDERED.

[BY JOHN WESLEY, M. A.]

[Concluded from page 589.]

**A** GAIN. They *had tasted of the heavenly gift* (emphatically so called) and were made partakers of the Holy Ghost. So St. Peter likewise couples them together, Acts ii. 38. *Be baptized for the remission of sins, and ye shall receive the gift of the Holy Ghost.* Whereby the love of GOD was shed abroad in their hearts, with all the other fruits of the Spirit.

The expression they *had tasted of the heavenly gift*, is taken from the psalmist, *Taste and see that the Lord is good.* As if he had said, Be ye as assured of his love, as of any thing you see with your eyes. And let the assurance thereof be sweet to your soul, as honey is to your tongue.

"But this means only, they had some notions of remission of sins and heaven, and some desires after them. "And they had received the extraordinary gifts of the Holy "Ghost." This you *affirm*; but without any colour of proof.

It remains, that those who see the light of the glory of GOD, in the face of Jesus Christ, and who have been made partakers of the Holy Ghost, of the witness and the  
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fruits of the Spirit, may nevertheless so fall from GOD, as to perish everlastingly.

LXXVI. Seventhly, Those who live by faith, may yet fall from GOD, and perish everlastingly.

For thus saith the apostle. *The just shall live by faith; but if any man draw back, my soul shall have no pleasure in him*, Heb. x. 38. *The just* (the justified person, of whom only this can be said) *shall live by faith*; even now shall live the life which is hid with Christ in GOD; and if he endures unto the end, shall live with GOD for ever. *But if any man draw back*, saith the Lord, *my soul shall have no pleasure in him*; that is, I will utterly cast him off: and, accordingly, the drawing back here spoken of, is termed in the verse immediately following, *drawing back to perdition*.

“But the person supposed to draw back, is not the same with him that is said to live by faith.”

I answer, 1. Who is it then? Can any man draw back from faith who never came to it? But

2. Had the text been fairly translated, there had been no pretence for this objection. For the original runs thus: *Ὁ δίκαιος ἐκ πίστεως ζήσεται καὶ ἰσὺν ὑποσείληται*—If *ὁ δίκαιος* the just man that lives by faith (so the expression necessarily implies, there being no other nominative to the verb) draw back, my soul shall have no pleasure in him.

“But your translation too is inaccurate.” Be pleased to shew we wherein?

“I grant he may draw back: and yet not draw back to perdition.” But then, it is not the drawing back which is here spoken of.

“However here is only a supposition, which proves no fact.” I observe you take that as a general rule, suppositions prove no facts. But this is not true. They do not always: but many times they do. And whether they do or not in a particular text, must be judged from the nature of the supposition, and from the preceding and following words.

“But the inserting *any man* in the text, is agreeable to the grammatical construction of these words.” This I totally

tally deny. There is no need of any such insertion. The preceding *nominative* suffices.

"But one that lives by faith, cannot draw back. *For whom he justified, them he also glorified.*"

This proves no more, than that all who are glorified, are pardoned and sanctified first.

"Nay, but St. Paul says, *ye are dead; and your life is hid with Christ in GOD. When Christ who is our life, shall appear, then shall ye also appear with him in glory.*"

Most sure, if you endure to the end. *Whosoever believeth in him to the end, shall never die,*

LXXVII. "But, to come more home to the point. I say, this text is so far from militating against perseverance, that it greatly establishes it."

You are very unhappy in your choice of texts to establish this doctrine. Two of those which establish it, just as this does, we have seen already. Now pray let us hear, how you prove perseverance from this text.

"Very easily. Here are two sorts of persons mentioned; he that lives by faith, and he that draws back to perdition."

Nay, this is the very question. I do not allow that two persons are mentioned in the text. I have shewn, it is one and the same person, who once lived by faith, and afterwards draws back.

Yet thus much I allow: two sorts of believers are in the next verse mentioned; some that draw back, and some that persevere. And I allow, the apostle adds, *We are not of them who draw back unto perdition.* But what will you infer from thence? This is so far from contradicting what has been observed before, that it manifestly confirms it. It is a further proof, that there are those who draw back unto perdition, although these were not of that number.

"I must still aver, that the text is rightly translated; which I prove thus:

"The original text, Hab. ii. 4. runs thus: *Behold, his soul which is lifted up, is not upright in him; but the just shall live by his faith.*

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"This the seventy render, *Εαν υποσπληνται, εκ ευδοκας η ψυχη αυτου ο δε δικαιος εκ πιστως αυτου ζιουνται.* *If a man draw back, my soul hath no pleasure in him. But the just shall live by my faith, i. e. faith in me.*

"Now here the man in the former clause who *draws back*, is distinguished from him in the following clause, *who lives by faith.*"

"But the apostle quotes the text from this translation."

True; but he does not "distinguish the man in the former clause who *draws back*, from him in the latter who *lives by faith.*" So far from it, that he quite inverts the order of the sentence, placing the latter clause of it first. And by this means it comes to pass, that although in translating this text from the *Septuagint*, we must insert *a man* because there is no *nominative* preceding; yet in translating it from the apostle, there is no need or pretence for inserting it, seeing *ο δικαιος* stands just before.

Therefore such an insertion is a palpable violence to the text; which consequently is not rightly translated.

It remains, that those who live by faith, may yet fall from GOD, and perish everlastingly.

LXXVIII. Eighthly, those who are sanctified by the blood of the covenant, may so fall as to perish everlastingly.

For thus again saith the apostle: *If we sin wilfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses's law, died without mercy under two or three witness's. Of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of GOD, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing.*

It is undeniably plain, 1. That the person mentioned here, was once sanctified by the blood of the covenant: 2. That he afterwards by known, wilful sin, trod under foot the Son of GOD: and, 3. That he hereby incurred a sorer punishment than death, namely, death everlasting.

"Nay,

"Nay, the immediate antecedent to the relative *he*, is the Son of GOD. Therefore it was he, not the apostate, who was sanctified (set apart for his priestly office) by the blood of the covenant."

Either you forgot to look at the original, or your memory fails. *The Son of GOD* is not the immediate antecedent to the relative *he*. The words run thus: *Of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of GOD, και το αιμα της διαθηκης κοινον ηγισταμινος, ου η ηγιασθη*. You see *ηγισταμινος*, not *υιος*, is the immediate antecedent to the relative *he*. Consequently it is the apostate, not the Son of GOD, who is here said to be sanctified.

"If he was sanctified, yet this cannot be understood of inward sanctification. Therefore it must mean, either that he said, he was sanctified; or, that he made an outward profession of religion."

Why cannot the word be understood in its proper, natural sense, of inward sanctification?

"Because that is by the Spirit of GOD." From this very consideration it appears, that this must be understood of inward sanctification: for the words immediately following are, *and hath done despite unto the Spirit of grace*, even that grace, whereby *he was once sanctified*.

It remains, that those who are sanctified by the blood of the covenant, may yet perish everlastingly.

LXXIX. If you imagine these texts are not sufficient to prove, that a true believer may finally fall, I will offer a few more to your consideration, which I would beg you to weigh further at your leisure.

Matt. v. 13. *Ye (Christians) are the salt of the earth. But if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.*

Chap. xii. 43, &c. *When the unclean spirit is gone out of a man (as he does out of every true believer) he walketh through dry places seeking rest, and findeth none. Then he saith, I will return—and he taketh with him seven other spirits*

rits—and they enter in, and dwell there. And the last state of that man is worse than the first.

Chap. xxiv. 10, &c. And then shall many be offended—and the love (towards GOD and man) of many shall wax cold. But he that shall endure to the end, the same shall be saved.

Ver. 45, &c. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household?—But if that evil servant (wise and faithful as he was once) shall begin to smite his fellow-servants—the Lord shall cut him asunder, and appoint him his portion with the hypocrites, appoints, being no better than they.

Luke xxi. 34. Take heed to yourselves (ye that believe) lest at any time your hearts be overcharged with cares of this life, and so that day come upon you unawares. Plainly implying, that otherwise they would not be accounted worthy to stand before the Son of man.

John v. 14. Sin no more, lest a worse thing (than any temporal evil) come unto thee.

Chap. viii. 31, 32. If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free.

1 Cor. ix. 27. I keep my body under—lest by any means, when I have preached to others, I myself should be a cast-away,

1 Cor. x. 3, &c. Our fathers did all eat the same spiritual meat, and did all drink the same spiritual drink (for they drank of that spiritual rock that followed them, and that rock was Christ.) But with many of them GOD was not well pleased; for they were overthrown in the wilderness—Now these things were our examples—Wherefore let him that thinketh he standeth, take heed lest he fall.

2 Cor. vi. 1. We then, as workers together with him, beseech you, that ye receive not the grace of GOD in vain. But this were impossible, if none that ever had it could perish.

Gal. v. 4. Ye are fallen from grace.

Chap. vi. 9. We shall reap, if we faint not. Therefore we shall not reap, if we do.

Heb. iii. 14. We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.

2 Pet. iii. 17. *Beware, lest ye also being led away with the error of the wicked, fall from your own steadfastness.*

2 John ver. 8. *Look to yourselves, that we lose not those things which we have wrought.*

Rev. iii. 11. *Hold that fast which thou hast, that no man take thy crown. And to conclude,*

*So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.* Matt. xviii. 35. *So! How? He will retract the pardon he had given, and deliver you to the tormentors.*

LXXX. "Why then you make salvation conditional." I make it neither conditional nor unconditional? But I declare just what I find in the Bible, neither more nor less; namely, that it is bought for every child of man, and actually given to every one that believeth. If you call this conditional salvation, GOD made it so from the beginning of the world: and he hath declared it so to be, at sundry times, and in divers manners: of old by Moses and the prophets, and in latter times by Christ and his apostles.

"Then I can never be saved; for I can perform no conditions; for I can do nothing." No, nor I; nor any man under heaven,—without the grace of GOD. But *I can do all things through Christ strengthening me.* So can you. So can every believer. And he has strengthened, and will strengthen you more and more, if you do not willfully resist, till you quench his Spirit.

LXXXI. "Nay, but GOD must work irresistibly in me, or I shall never be saved." Hold! Consider that word. You are again advancing a doctrine which has not one plain, clear text to support it. I allow, GOD may possibly, at some times, work irresistibly in some souls. I believe he does. But can you infer from hence, that he always works thus in all that are saved? Alas, my brother, what kind of conclusion is this? And by what scripture will you prove it? Where, I pray, is it written, that none are saved but by irresistible grace? By almighty grace, I grant; by that power alone, to which all things are possible. But shew me  
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any one plain scripture for this, That "all-saving grace is irresistible."

LXXXII. But this doctrine is not only unsupported by scripture. It is flatly contrary thereto.

How will you reconcile it (to instance in a very few) with the following texts?

Matt. xxii. 3, &c. *He sent to call them, and they would not come.*

Mark vi. 5. *He could do no mighty works there, because of their unbelief.* Compare with Matt. xiii. 58.

Luke v. 17. *There were Pharisees, and the power of the Lord was present to heal them. Nevertheless they were not healed in fact, as the words immediately following shew.*

Luke vii. 29. *The Pharisees and lawyers rejected the counsel of GOD, against themselves.*

Luke xiii. 34. *O Jerusalem, Jerusalem, how often would I have gathered thy children, and ye would not.*

John vi. 63, 64. *It is the Spirit that quickeneth; the words that I speak unto you, they are Spirit. But there are some of you that believe not. Therefore that Spirit did not work irresistibly.*

Acts vii. 51. *Ye do always resist the Holy Ghost: as your fathers did, so do ye.*

Chap. xiii. 46. *Ye put it from you, and judge yourselves unworthy of everlasting life.*

Heb. iii. 7, 8. *To-day, if ye will hear his voice, harden not your hearts.*

Ibid. ver. 12. *Take heed, lest there be in any of you an evil heart of unbelief, in departing from the living GOD.*

Heb. xii. 25. *See, that ye refuse not him that speaketh.*

LXXXIII. I do but just give you a specimen of the innumerable scriptures which might be produced on this head. And why will you adhere to an opinion not only unsupported by, but utterly contrary both to reason and scripture? Be pleased to observe here also, that you are not to consider the doctrine of irresistible grace by itself, any more than that of unconditional election, or final perseverance: but as it stands

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in connection with unconditional reprobation, that millstone which hangs about the neck of your whole hypothesis.

Will you say, "I adhere to it, because of its usefulness." Wherein does that usefulness lie? "It exalts GOD, and debases man." In what sense does it exalt GOD? GOD in himself is exalted above all praise. Your meaning therefore I suppose is this: it displays to others how highly he is exalted, in justice, mercy, and truth. But the direct contrary of this has been shewn at large: it has been shewn by various considerations, that GOD is not exalted, but rather, dishonoured, and that in the highest degree, by supposing him to despise the work of his own hands, the far greater part of the souls which he hath made. And as to the debasing of man; if you mean, "This opinion truly humbles the men that hold it." I fear it does not; I have not perceived (and I have had large occasions to make the trial) that all, or even the generality of them that hold it, are more humble than other men. Neither, I think, will you say, that none are humble, who hold it not: so that it is neither a *necessary* nor a *certain* means of humility. And if it be so sometimes, this only proves that GOD can bring good out of evil.

LXXXIV. The truth is, neither this opinion nor that, but the love of GOD humbles man, and that only. Let but this be shed abroad in his heart, and he abhors himself in dust and ashes. As soon as this enters into his soul, lowly shame covers his face. That thought, What is GOD? What hath he done for *me*? is immediately followed by, What am I? And he knoweth not what to do, or where to hide, or how to abase himself enough, before the great GOD of love, of whom he now knoweth, that as his majesty is, so is his mercy. Let him who has *felt* this (whatever be his opinion) say, whether he could then take glory to himself? Whether he could ascribe to himself any part of his salvation, or the glory of any good word or thought? Lean then, who will, on that broken reed for humility: but let the love of GOD humble my soul!

LXXXV. "Why, this is the very thing which recommends it. This doctrine makes men love GOD." I answer as before: accidentally it may; because GOD can draw good out of evil. But you will not say, all who hold it, love GOD; so it is no *certain* means to that end. Nor will you say, that none love him who hold it not. Neither, therefore, is it a *necessary* means. But indeed when you talk at all of its "making men love GOD," you know not what you do. You lead men into more danger than you are aware of. You almost unavoidably lead them into *resting* on that opinion: you cut them off from a true dependance on the Fountain of living waters, and strengthen them in hewing to themselves broken cisterns, which can hold no water.

LXXXVI. This is my grand objection to the doctrine of reprobation, or (which is the same) unconditional election. That it is an error I know; because if this were true, the whole scripture must be false. But it is not only for this, because it is an error, that I so earnestly oppose it, but because it is an error of so pernicious consequence to the souls of men; because it directly and naturally tends to hinder the inward work of GOD in every stage of it.

LXXXVII. For instance. Is a man careless and unconcerned? utterly dead in trespasses and sins? Exhort him then (suppose he is of your own opinion) to take some care of his immortal soul. "I take care!" says he, "What signifies *my* care? Why, what must be, must be. If I am elect, I must be saved; and if I am not, I must be damned." And the reasoning is as just and strong, as it is obvious and natural. It avails not to say, "men may *abuse* any doctrine." So they may. But this is not *abusing* yours. It is the plain, natural *use* of it. The premises cannot be denied (on your scheme): and the consequence is equally clear and undeniable. Is he a little serious and thoughtful now and then, though generally cool and lukewarm? Press him then to stir up the gift that is in him, to work out his own salvation with fear and trembling. Alas! says he, what can I do? You know man can do nothing.

If you reply, but you don't *desire* salvation: you are not willing to be saved. It may be so, says he, but GOD shall make me willing in the day of his power. So waiting for irresistible grace, he falls faster asleep than ever. See him again, when he thoroughly awakes out of sleep; when in spite of his principles, fearfulness and trembling are come upon him, and an horrible dread hath overwhelmed him. How then will you comfort him that is well-nigh swallowed up of overmuch sorrow? If at all, by applying the promises of GOD. But against these he is fenced on every side. These indeed, says he, are great and precious promises. But they belong to the elect only. Therefore they are nothing to me. I am not of that number. And I never can be: for his decree is unchangeable. Has he already tasted of the good word, and the powers of the world to come? Being justified by faith, hath he peace with GOD? Then sin hath no dominion over him. But by and by, considering he may fall *foully* indeed, but cannot fall *finally*, he is not so jealous over himself as he was at first; he grows a little and a little slacker, till e'er long he falls again into the sin, from which he was clean escaped. As soon as you perceive he is entangled again and overcome, you apply the scriptures relating to that state. You conjure him not to harden his heart any more, lest his last state be worse than the first. "How can that be," says he? "Once in grace always in grace; and I am sure I was in grace once. You shall never tear away my shield." So he sins on, and sleeps on, till he awakes in hell.

LXXXVIII. The observing these melancholy examples day by day; this dreadful havoc, which the devil makes of souls, especially of those who had begun to run well, by means of this antisciptural doctrine, constrains me to oppose it from the same principle, whereon I labour to save souls from destruction. Nor is it sufficient to ask, are there not also many who *wrest* the opposite doctrine to their own destruction? If there are, that is nothing to the point in question: for that is not the case here. Here is no *wrestling*  
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at all: the doctrine of absolute predestination naturally leads to the chambers of death.

Let an instance of each kind be proposed, and the difference is so broad, he that runneth may read it. I say, "Christ died for all. He tasted death for every man, and he willeth all men to be saved." "O," says an hearer, "then I can be saved, *when* I will; so I may safely sin a little longer." No, this is no consequence from what I said: the words are *wrested*, to infer what does not follow. You say, "Christ died only for the elect: and all these must and shall be saved." "O," says an hearer, "then if I am one of the elect, I must and shall be saved. Therefore I may safely sin a little longer; for my salvation cannot fail." Now this is a fair consequence from what you said: the words are not wrested at all. No more is inferred than what plainly and undeniably follows from the premises. And the same observation may be made, on every article of that doctrine. Every branch of it, as well as this (however the wisdom of GOD may sometimes draw good out of it) has a natural, genuine tendency, without any wresting, either to prevent or obstruct holiness.

LXXXIX. Brethren, would ye lie for the cause of GOD? I am persuaded, ye would not. Think then, that as ye are, so am I. I speak the truth, before GOD my judge, not of those who were trained up therein, but of those who were lately brought over to your opinion. Many of these have I known, but I have not known one in ten of all that number, in whom it did not speedily work some of the above-named effects, according to the state of soul they were then in. And one only have I known among them all, after the closest and most impartial observation, who did not evidently shew, within one year, that his heart was changed, not for the better, but the worse.

XC. I know indeed, ye cannot easily believe this. But whether ye believe it or no, you believe, as well as I, that *without holiness, no man shall see the Lord*. May we not then, at least, join in this, in declaring the nature of inward holiness, and to testify to all the necessity of it?

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May we not all thus far join, in tearing away the broken reeds whereon so many rest, without either inward or outward holiness, and which they idly trust will supply its place? As far as is possible, let us join in destroying the works of the devil, and in setting up the kingdom of GOD upon earth, in promoting righteousness, peace, and joy in the Holy Ghost.

Of whatever opinion or denomination we are, we must serve either GOD or the devil. If we serve GOD, our agreement is far greater than our difference. Therefore, as far as may be, setting aside that difference, let us unite in destroying the works of the devil, in bringing all we can, from the power of darkness, into the kingdom of GOD's dear Son. And let us assist each other to value more and more the glorious grace whereby we stand, and daily to grow in that grace and in the knowledge of our Lord Jesus Christ.

[*End of Predestination calmly considered.*]

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## S E R M O N XXIV.

### ON REVELATION xxi. 5.

*Behold, I make all things new.*

1. **W**HAT a strange scene is here opened to our view! How remote from all our natural apprehensions! Not a glimpse of what is here revealed, was ever seen in the heathen world. Not only the modern, barbarous, uncivilized Heathens have not the least conception of it; but it was equally unknown to the refined, polished Heathens of ancient *Greece* and *Rome*. And it is almost as little thought of or understood, by the generality of Christians: I mean, not barely those that are nominally such, that have the form

of godliness without the power: but even those that in a measure fear GOD, and study to work righteousness.

2. It must be allowed, that after all the researches we can make, still our knowledge of the great truth, which is delivered to us in these words, is exceedingly short and imperfect. As this is a point of mere revelation, beyond the reach of all natural faculties, we cannot penetrate far into it, nor form any adequate conception of it. But it may be an encouragement to those who have in any degree tasted of the powers of the world to come, to go as far as we can go, interpreting scripture by scripture, according to the analogy of faith.

3. The apostle, caught up in the visions of GOD, tells us in the first verse of the chapter, *I saw a new heaven and a new earth*: And adds, ver. 5, *He that sat upon the throne, said* (I believe the only words which he is said to utter throughout the whole book,) *Behold, I make all things new.*

4. Very many commentators entertain a strange opinion, that this relates only to the present state of things, and gravely tell us, that the words are to be referred to the flourishing state of the church, which commenced after the heathen persecutions. Nay, some of them have discovered, that all which the apostle speaks concerning the *new heaven and the new earth*, was fulfilled when *Constantine the great* poured in riches and honours upon the Christians. What a miserable way is this of making void the counsel of GOD, with regard to all that grand chain of events, in reference to his church, yea, and to all mankind, from the time that *John* was in *Patmos*, unto the end of the world! Nay, the line of this prophecy reaches farther still. It does not end with the present world, but shows us the things which will come to pass, when this world is no more.

5. Thus saith the Creator and Governor of the Universe, *Behold, I make all things new*: all which are included in that expression of the apostle, *A new heaven, and a new earth. A new heaven.* The original word in Genesis (chap. i.) is in the plural number. And indeed this is the constant language of scripture; not *heaven*, but *heavens*. Accordingly

ly the ancient Jewish writers are accustomed to reckon three heavens. In conformity to which, the apostle *Paul* speaks of his being *caught up into the third heaven*. It is this, the third heaven, which is usually supposed to be the more immediate residence of GOD: so far as any residence can be ascribed to his omnipresent Spirit, who pervades and fills the whole universe. It is here (if we speak after the manner of men,) that the Lord sitteth upon his throne, surrounded by angels and archangels, and by all his flaming ministers.

6. We cannot think, that this heaven will undergo any change, any more than its great inhabitant. Surely this palace of the Most High was the same from eternity, and will be world without end. Only the inferior heavens are liable to change; the highest of which we usually call, The starry heavens. This, *St. Peter* informs us, *is reserved unto fire, against the day of judgment, and destruction of ungodly men*. In that day, *being on fire*, it shall first *shrivel as a parchment-scroll*: then it shall *be dissolved*, and shall *pass away with a great noise*: lastly, it shall *flee from the face of him that sitteth on the throne*, and there shall be found no place for it.

7. At the same time *the stars shall fall from heaven*, the secret chain being broken, which had retained them in their several orbits from the foundation of the world. In the mean while the lower, or sublunary heaven, with the elements (or principles that compose it) shall melt with fervent heat, while the earth with the works that are therein shall be burnt up. This is the introduction to a far nobler state of things, such as it has not yet entered into the heart of men to conceive: the universal restoration which is to succeed the universal destruction. For we look for, says the apostle, *new heavens and a new earth, wherein dwelleth righteousness*, 2 Pet. iii. 7, &c.

8. One considerable difference there will undoubtedly be in the starry heaven, when it is created anew; there will be no blazing stars, no comets there. Whether those horrid, eccentric orbs are half-formed planets in a chaotic state,  
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(I speak on the supposition of a plurality of worlds) or such as have undergone their general conflagration, they will certainly have no place in the new heaven, where all will be exact order and harmony. There may be many other differences between the heaven that now is, and that which will be after the renovation. But they are above our apprehension: we must leave eternity to explain them.

9. We may more easily conceive the changes which will be wrought in the lower heaven, in the region of the air. It will be no more torn by hurricanes, or agitated by furious storms or destructive tempests. Pernicious or terrifying meteors will have no more place therein. We shall have no more occasion to say,

“ There like a trumpet, loud and strong,  
Thy thunder shakes our coasts:  
While the red lightnings wave along,  
The banners of thy host!”

No: all will be then light, fair, serene: a lively picture of the eternal day.

10. All the elements (taking that word in the common sense, for the principles of which all natural beings are compounded) will be new indeed; entirely changed as to their qualities, although not as to their nature. *Fire* is at present the general destroyer of all things under the sun; dissolving all things that come within the sphere of its action, and reducing them to their primitive atoms. But no sooner will it have performed its last great office of destroying the heavens and the earth, (Whether you mean thereby one system only, or the whole fabric of the universe; the difference between one and millions of worlds being nothing before the great Creator)—When I say it has done this, the destructions wrought by fire, will come to a perpetual end. It will destroy no more, it will consume no more; it will forget its power to burn, which it possesses only during the present state of things, and be as harmless in the new heavens and earth, as it is now in the bodies of men and

and other animals, and in the substance of trees and flowers : in all which (as late experiments show) large quantities of ethereal fire are lodged : if it be not rather an essential, component part of every material being under the sun. But it will probably retain its vivifying power, though divested of its power to destroy.

11. It has been already observed, that the calm, placid *air*, will be no more disturbed by storms and tempests. There will be no more meteors, with their horrid glare, affrighting the poor children of men. May we not add (though at first it may sound like a paradox) that there will be no more rain. It is observable, that there was none in Paradise : a circumstance which *Moses* particularly mentions, (Gen. ii. ver. 5, 6.) *The Lord GOD had not caused it to rain upon the earth. But there went up a mist from the earth, which then covered up the abyfs of waters, and watered the whole face of the ground, with moisture sufficient for all the purposes of vegetation.* We have all reason to believe, that the case will be the same when Paradise is restored. Consequently there will be no more clouds or fogs ; but one bright, resplendent day. Much less will there be any poisonous damps or pestilential blasts. There will be no *frocco* in *Italy*, no parching or suffocating winds in *Arabia* : no keen north-east winds in our own country,

“ Shattering the graceful locks of yon fair trees ;”

but only pleasing, healthful breezes,

“ Fanning the earth with odoriferous wings.”

12. But what change will the element of *water* undergo, when all things are made new ? It will be in every part of the world clear and limpid, pure from all unpleasing or unhealthy mixtures, rising here and there in crystal fountains, to refresh and adorn the earth, “ with liquid lapse of murmuring stream.” For undoubtedly as there were in Paradise, there will be various rivers gently gliding along, for  
the

the use and pleasure of both man and beast. But the inspired writer has expressly declared, *there will be no more sea*, (Rev. xxi. 1.) We have reason to believe, that at the beginning of the world, when GOD said, *Let the waters under the heaven be gathered together unto one place, and let the dry land appear*, (Gen. i. ver. 9.) the dry land spread over the face of the water, and covered it on every side. And so it seems to have done, till, in order to the general deluge, which he had determined to bring upon the earth at once, *the windows of heaven were opened, and the fountains of the great deep broken up*. But the sea will then retire within its primitive bounds, and appear on the surface of the earth no more. Neither indeed will there be any more need of the sea. For either as the ancient poet supposes,

*Omnia feret omnia tellus :*

Every part of the earth will naturally produce whatever its inhabitants want : or all mankind will procure what the whole earth affords, by a much easier and readier conveyance. For all the inhabitants of the earth, our Lord informs us, will then be *ἰσχυρισμοὶ equal to angels* : on a level with them in swiftness as well as strength : so that they can, quick as thought, transport themselves, or whatever they want, from one side of the globe to the other.

13. But it seems, a greater change will be wrought in the *earth*, than even in the air and water. Not that I can believe that wonderful discovery of *Jacob Behmen*, which many so eagerly contend for, that the earth itself with all its furniture and inhabitants, will then be transparent as glass. There does not seem to be the least foundation for this, either in scripture or reason. Surely not in scripture : I know not one text in the Old and New Testament, which affirms any such thing. Certainly it cannot be inferred from that text in the *Revelation*, chapter the fourth, verse the sixth, *And before the throne there was a sea of glass, like unto crystal*. And yet, if I mistake not, this is the chief, if not the only scripture which has been urged in favour of this

this opinion! Neither can I conceive that it has any foundation in reason. It has indeed been warmly alledged, that all things would be far more beautiful, if they were quite transparent. But I cannot apprehend this: yea, I apprehend quite the contrary. Suppose every part of a human body were made transparent as crystal, would it appear more beautiful than it does now? Nay, rather it would shock us above measure. The surface of the body, and in particular, "the human face divine," is undoubtedly one of the most beautiful objects that can be found under heaven. But could you look through the rosy cheek, the smooth, fair forehead, or the rising bosom, and distinctly see all that lies within, you would turn away from it with loathing and horror.

14. Let us then, in the next place, take a view of those changes which we may reasonably suppose will take place in the *earth*. It will no more be bound up with intense cold, nor parched up with extreme heat; but will have such a temperature as will be most conducive to its fruitfulness. If in order to punish its inhabitants, GOD did of old

" Bid his angels turn askaunt  
This oblique globe,"

thereby occasioning violent cold on one part, and violent heat on the other; he will undoubtedly then order them to restore it to its original position: so that there will be a final end, on the one hand, of the burning heat, which makes some parts of it scarce habitable; and, on the other, of

" The rage of Arctos and eternal frost."

15. And it will then contain no jarring or destructive principles within its own bosom. It will no more have any of those violent convulsions in its own bowels. It will no more be shaken or torn asunder, by the impetuous force of *earthquakes*: and will therefore need neither Vesuvius  
nor

nor *Ætna*, nor any *burning mountains* to prevent them. There will be no more horrid rocks, or frightful precipices; no wild deserts or barren sands; no impassable morasses, or unfruitful bogs, to swallow up the unwary traveller. There will doubtless be inequalities on the surface of the earth, which are not blemishes, but beauties. And though I will not affirm, 'That

" Earth hath this variety from heaven,  
Of pleasure situate in hill and dale;"

yet I cannot think gently-rising hills will be any defect; but an ornament of the new-made earth. And doubtless we shall then likewise have occasion to say,

" Lo, there his wondrous skill arrays  
The fields in cheerful green!  
A thousand herbs his hand displays,  
A thousand flowers between!"

16. And what will the general produce of the earth be? Not thorns, briars or thistles. Not any useless or fœtid weed; not any poisonous, hurtful or unpleasant plant; but every one that can be conducive in any wise either to our use or pleasure. How far beyond all that the most lively imagination is now able to conceive! We shall no more regret the loss of the terrestrial paradise, or sigh at that well-devised description of our great poet,

" Then shall this mount  
Of paradise by might of waves be mov'd  
Out of his place, push'd by the horned flood,  
With all its verdure spoil'd and trees adrift,  
Down the great river to the opening gulph;  
And there take root, an island salt and bare!"

For all the earth shall then be a more beautiful paradise than *Adam* ever saw.

17. Such

17. Such will be the state of the new earth, with regard to the meaner, the inanimate parts of it. But great as this change will be, it is little, it is nothing, in comparison of that which will then take place throughout all animated nature. In the living part of the creation were seen the most deplorable effects of *Adam's* apostasy. The whole animated creation, whatever has life, from *Leviathan* to the smallest mite, was thereby *made subject* to such *vanity*, as the inanimate creatures could not be. They were subject to that fell monster, death, the conqueror of all that breathe. They were made subject to its fore-runner, pain, in its ten thousand forms: although "GOD made not death, neither hath he pleasure in the death of any living." How many millions of creatures in the sea, in the air, and on every part of the earth, can now no otherwise preserve their own lives, than by taking away the lives of others; by tearing in pieces and devouring their poor, innocent, unresisting fellow-creatures! Miserable lot of such innumerable multitudes, who, insignificant as they seem, are the offspring of one common Father, the creatures of the same God of love! It is probable, not only two-thirds of the animal creation, but ninety-nine parts out of a hundred, are under a necessity of destroying others, in order to preserve their own life! But it shall not always be so. He that sitteth upon the throne, will soon change the face of all things, and give a demonstrative proof to all creatures, that *his mercy is over all his works*. The horrid state of things, which at present obtains, will soon be at an end. On the new earth, no creature will kill or hurt or give pain to any other. The scorpion will have no poisonous sting, the adder no venomous teeth. The lion will have no claws to tear the lamb; no teeth to grind his flesh and bones. Nay, no creature, no beast, bird or fish, will have any inclination to hurt any other. For cruelty will be far away, and savageness and fierceness be forgotten. So that violence shall be heard no more, neither wasting or destruction seen on the face of the earth. *The wolf shall dwell with the lamb*: (the words may be literally, as well as figuratively understood), *and the*

*leopard shall lie down with the kid. They shall not hurt or destroy, from the rising up of the sun, to the going down of the same.*

18. But the most glorious of all will be, the change which then will take place on the poor, sinful, miserable children of men. These had fallen in many respects as from a greater height, so into a lower depth than any other part of the creation. But they shall hear a great voice out of heaven, saying, *Behold, the tabernacle of GOD is with men. And he will dwell with them: and they shall be his people: and GOD himself shall be with them, and be their GOD,* Rev. xxi. ver. 3, 4. Hence will arise an unmixt state of holiness, and happiness, far superior to that which Adam enjoyed in Paradise. In how beautiful and affecting a manner is this described by the apostle! *GOD shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying. Neither shall there be any more pain: for the former things are passed away. As there will be no more death, and no more pain or sickness preparatory thereto: as there will be no more grieving for, or parting with friends, so there will be no more sorrow or crying. Nay, but there will be a greater deliverance than all this; for there will be no more sin in the new earth. And to crown all, there will be a deep, an intimate, an uninterrupted union with GOD: a constant communion with the Father and his Son Jesus Christ, through the Spirit: a continual enjoyment of the Three-One GOD, and of all the creatures in him!*

## AN EXTRACT

Of the Rev<sup>d</sup>. Mr. JOHN WESLEY's JOURNAL,

From August 12th, 1738, to November 1st, 1739.

[Continued from page 547.]

5. **N**OT to establish the power of *working miracles* as the great criterion of a divine mission; when scripture teaches us, that the agreement of doctrines with truth as taught in those scriptures, is the only infallible rule.

6. Not to drive any away from our *church*, by opprobriously calling them *dissenters*, or treating them as such, so long as they keep to her *communion*.

7. Not lightly to take up with *filly stories*, that may be propagated to the discredit of persons of a general *good character*.

I do not lay down (says he) these *negative rules*, so much for the sake of any person whom the unobservance of them would immediately injure, as of our *church* and her professed *defenders*. For churchmen, however *well-meaning*, would lay themselves open to censure, and might do her *irretrievable damage*, by a behaviour contrary to them."

Friday August 3. I met with one who *did* run well, but Satan had hindered her. I was surprized at her ingenuous acknowledgement of the fear of man. *O how hardly shall even they who have rich acquaintance enter into the kingdom of heaven.*

Sunday 5. Six persons, at the *New-Room*, were deeply convinced of sin: Three of whom were a little comforted by prayer; but not yet convinced of righteousness.

Having frequently been invited to *Wells*, particularly by Mr.—, who begged me to make his house my home, on Thursday the 9th I went thither, and wrote him word the night before; upon which he presently went to one of his friends, and desired a messenger might be sent to meet me and beg me

" To

"To turn back, otherwise (said he) we shall all lose our trade." But this consideration did not weigh with him, so that he invited me to his own house: And at eleven I preached in his ground, on *Christ our wisdom, righteousness, sanctification, and redemption*, to about 2000 persons. Some of them mocked at first, whom I reproved before all; and those of them who stayed were more serious. Several spoke to me after, who were for the present much affected. O let it not pass away as the morning dew!

*Friday 10.* I had the satisfaction of conversing with a Quaker, and afterwards with an Anabaptist, who, I trust, have had a large measure of the love of GOD shed abroad in their hearts. O may those, in every persuasion, who are of this spirit increase a thousand fold, how many soever they be!

*Saturday 11.* In the evening two were seized with strong pangs; as were four the next evening, and the same number at *Gloucester-Lane* on *Monday*, one of whom was greatly comforted.

*Tuesday 14.* I preached at *Bradford* to about 3000 on *One thing is needful*. Returning through *Bath*, I preached to a small congregation suddenly gathered together at a little distance from the town (not being permitted to be in *R—M—'s* ground any more) on *The just shall live by faith*. Three at the *New-Room* this evening were cut to the heart. But their wound was not yet healed.

*Wednesday 15.* I endeavoured to guard those who were in their first love, from falling into inordinate affection, by explaining those strange words at *Baptist-Mills*, *Henceforth know we no man after the flesh*.

*Friday 17.* Many of our society met, as we had appointed, at one in the afternoon, and agreed "That all the members of our society should obey the church to which we belong, by observing *All Fridays in the year, as days of fasting or abstinence*." We likewise agreed, That as many as had opportunity should then meet, to spend an hour together in prayer.

*Monday*

*Monday 20.* I preached on those words (to a much larger congregation than usual) *Oughtest not thou to have had compassion on thy fellow servant, as I had pity on thee?*

*Wednesday 22.* I was with many that were in heaviness: Two of whom were soon filled with peace and joy. In the afternoon I endeavoured to guard the weak against what too often occasions heaviness, levity of temper or behaviour, from, *I said of laughter, it is mad; and of mirth, What doth it?*

*Monday 27.* For two hours I took up my cross, in arguing with a zealous man, and labouring to convince him, "That I was not an enemy to the church of *England*." He allowed, "I taught no other doctrines than those of the church;" but could not forgive my teaching them *out of the church-walls*. He allowed too (which none indeed can deny, who has either any regard to truth or sense of shame) That "by this teaching many souls who till that time were "perishing for lack of knowledge, have been, and are "brought from darkness to light and from the power of "satan unto GOD." But he added, "No one can tell, "what may be hereafter; and therefore I say, these things "ought not to be suffered."

Indeed the report now current in *Bristol* was, "That I "was a *Papist*, if not a *Jesuit*." Some added, "That I "was born and bred at *Rome*;" which many cordially believed. O ye fools, when will ye understand, That the preaching *justification by faith alone*, the allowing no meritorious cause of justification, but the death and righteousness of Christ, and no conditional or instrumental cause, but faith, is overturning Popery from the foundation? When will ye understand, that the most destructive of all those errors, which *Rome*, the mother of abominations hath brought forth (compared to which transubstantiation and a hundred more, are trifles light as air) is, *That we are justified by works*, (or to express the same thing a little more decently) by *faith and works*. Now, do I preach *this*? I did for ten years: I was (fundamentally) a *Papist*, and knew it not. But I do now testify to all (and it is the very point  
for

for asserting which I have to this day been called in question) That "no good works can be done before justification, none which have not in them the nature of sin."

I have often enquired, who were the authors of this report; and have generally found they were either bigotted dissenters, or (I speak without fear or favour) ministers of our own church. I have also frequently considered, what possible ground or motive they could have thus to speak: Seeing few men in the world have had occasion so clearly and openly to declare their principles, as I have done, both by preaching, printing and conversation, for several years last past. And I can no otherwise think, than that either they spoke thus (to put the most favourable construction upon it) from gross ignorance; they knew not what popery was; they knew not what doctrines those are which the Papists teach: Or they wilfully spoke what they knew to be false, probably *thinking* thereby to do GOD service. Now, take this to yourselves, whosoever ye are, high or low, dissenters or churchmen, clergy or laity, who have advanced this shameless charge, and digest it how you can.

But how have ye not been afraid, if ye believe there is a GOD, and that he knoweth the secrets of your hearts (I speak now to you, preachers, more especially, of whatever denomination) to declare so gross, palpable a lie, in the name of the GOD of truth? I cite you all, before the Judge of all the earth, either publicly to prove your charge; or by publicly retracting it, to make the best amends you can, to GOD, to me and to the world.

For the full satisfaction of those who have been abused by these shameless men, and almost brought to believe a lie, I will here add my serious judgment concerning the church of *Rome*, wrote some time since to a priest of that communion:

SIR,

I RETURN you thanks both for the favour of your letter, and for your recommending my father's proposals to the *Sorbonne*.

I have

I have neither time nor inclination for controversy with any; but least of all with the *Romanists*. And that both because I can't trust any of their quotations, without consulting every sentence they quote in the originals; and because the originals themselves can very hardly be trusted, in any of the points controverted between them and us. I am no stranger to their skill in *mending* those authors, who did not at first speak home to their purpose; as also in *purg- ing* them from those passages, which contradicted their emendations. And as they have not wanted opportunity to do this, so doubtless they have carefully used it, with regard to a point that so nearly concerned them, as the supremacy of the bishop of *Rome*. I am not therefore surprised, if the works of *St. Cyprian* (as they are called) do strenuously maintain it: but I am, that they have not been better *corrected*; for they still contain passages that absolutely overthrow it. What gross negligence was it, to leave his 74th epistle (to *Pompeianus*) out of the *index expurgatorius*? wherein *pope Cyprian* so flatly charges *pope Stephen*, with *pride and obstinacy, and with being a defender of the cause of hereticks, and that against Christians and the very church of GOD*? He that can reconcile this with his believing *Stephen* the infallible head of the church, may reconcile the gospel with the *alcoran*.

Yet I can by no means approve the scurrility and contempt, with which the *Romanists* have often been treated. I dare not rail at, or despise any man; much less those who profess to believe in the same master. But I pity them much; having the same assurance that Jesus is the Christ, and that no *Romanist*, as such, can expect to be saved, according to the terms of his covenant. For thus saith our Lord, *Whoever shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. And if any man shall add unto these things, GOD shall add unto him the plagues that are written in this book. But all Romanists, as such, do both. Ergo—*

The minor I prove, not from Protestant authors, or even from particular writers of their own communion: but from  
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the public, authentic records of the church of *Rome*. Such are the *canons and decrees of the council of Trent*. And the edition I use was printed at *Colen*, and approved by authority.

And first, all *Romanists*, as such, do break and teach men to break, one (and not the least) of those commandments. The signification of *Exodus* xx. 5. which forbids the bowing to images (as every smatterer in *Hebrew* knows) is *incurvare se*, \* *procumbere*, *honoris exhibendi causâ* (and is accordingly rendered by the seventy in this very place, by a *Greek* word of the very same import, *προσκύνησις*) But the council of *Trent*, (and consequently all *Romanists*, as such, all who allow the authority of that council) teaches, section 25. para. 2. That it is † *legitimus imaginum usus*,—*cis honorem exhibere*, *procumbendo coram eis*.

Secondly, All *Romanists*, as such, do add to those things which are written in the book of life. For in the bull of *Pius IV.* subjoined to those *canons and decrees*, I find all the additions following:

1. Seven sacraments, 2. Transubstantiation, 3. Communion in one kind only, 4. Purgatory, and praying for the dead therein, 5. Praying to saints, 6. Veneration of reliques, 7. Worship of images, 8. Indulgences, 9. The priority, and universality of the *Roman* church, 10. The supremacy of the bishop of *Rome*. All these things therefore do the *Romanists* add to those which are written in the book of life.

I am,——

\* To bow down before any one, in token of honouring him.

† i. e. The proper use of images is, to honour them, by bowing down before them.

(To be continued in Vol. III.)

## AN ACCOUNT

*Of the most remarkable Occurrences of the Life of*

JOSEPH EVERETT.

*[In a Letter to Bishop Asbury.]**(Continued from page 563.)*

**I** WENT forward in the way pointed out in GOD's word, until the fifth day of April 1778, between seven and eight in the evening. Then the Lord set my soul once more at liberty, by speaking me freely justified, and shedding abroad his love in my heart by the Holy Ghost. Then I knew that whoever was religious, loved every man whether Jew or Gentile. Then I felt that the love which I first received among the New Lights, and lost by departing from GOD, I now found among the Methodists: and could give them the right hand of fellowship.

I must now make some remarks on the very extraordinary conduct of the New Lights. They never, in a religious sense, took any notice of me; but looked on me as a person beneath their notice: they would pass by me as though they saw me not. Yet those very persons would conduct themselves as carnally, and were under the power of the flesh and the devil as much I was—they would drink to excess, love the world, persecute, get angry, indulge pride as much I did, and yet lay claim to the promises of the gospel—when I, who lived no worse, was judged by them down to perdition. A sure token of a pharisaical spirit. I hope I shall ever adore that GOD whose property it is to bring order out of confusion; who permitted me to fall, but raised me up again; or I might to this day have remained under the Antinomian delusion, sleeping with the foolish virgins in the high road to hell; calling on the name of the Lord, but doing the work of the devil; which I have reason to believe

is the case of the majority of those who hold such antiscip-  
tural tenets: from the infatuation of which I pray GOD to  
deliver my soul.

I now began to read, to know and find out the truth; that as the Lord had been pleased to bless me again with his favour, I wished to know the way to keep it, (a burnt child dreads the fire.) And by reading the authors above-mentioned, I began to discover the calvinistic cheat—and especially the latter, in his checks to antinomianism; and the more I read, the plainer I saw the policy of the bottomless pit; and from whence it originated. And from then until this day, the more I study its nature and tendency, the more I despise it; and view it as a trap set by the devil, by which millions are eternally damned. I now constantly attended the preaching of the gospel by the Methodists. I loved them and took sweet counsel with them, but still did not join in society with them. And my supposed reason for it was this. I knew that they were a despised people, and thought if I did not join them I might be more useful, when it was known that I was not a member of their society. But I soon found this to be very poor logick; for the children of the devil hate the light, let it come from where it will. I read Mr. *Wesley* on perfection; but the mist of Calvinism was not altogether wiped from off my mind. With the Calvinists I was taught that temptations were sin. I did not attend to the law of GOD to find out what sin was. I could not distinguish between sin and infirmities; and hardly believe that any Antinomian can. They say all we do is sin. We are told that the sacrifices of the wicked is an abomination to the Lord. But this is no proof that the children of GOD commit sin. I believe with the apostle, that he that is born of GOD sinneth not;—and he that does is of the devil. I believe that in every justified soul, there is the root of every iniquity. Yet if he faithfully uses the grace and power already given to him, he thereby keeps himself from transgressing the law, which alone is sin; and therefore the evil one, the devil, touches him not. And I believe that it is the privilege of every babe in Christ, to  
grow

grow in grace; not only to be young men and to be strong, but to become fathers in Christ: to receive the fulness of all the rich promises of the gospel: such as the law of GOD on their hearts; to love the Lord with all their soul; to be dead to the world and crucified with Christ, &c. All which I believe to be the common privileges of all believers in this day. Though it is to be much lamented that many live beneath them. And I praise the Lord that I am as much confirmed in the doctrine of full sanctification, as I am that a man may know that his sins are forgiven on this side the grave.

I was generally asked, by the Methodists, to come into the class-room; but they did not persuade me to join. In reading and conversing with the Methodists, I began to *feel* the necessity of joining the society: which I did with this view, to grow in grace myself, and to strengthen the hands of the preachers in the work of GOD. Because I thought it to be the will of GOD; which ought to be our end in all we do. I saw the necessity of mortifying the corrupt cravings of the flesh, as well as using all the means of grace, in order to be perfected in love; which constitutes a Methodist.

By this time I found myself well pleased with the doctrine and discipline of the Methodists; and felt something in me that wanted others to partake of the love of GOD that had made me happy; and from this principle I began to speak to my acquaintance about their souls, and sometimes to preach; and found, that what was spoken did not altogether fall to the ground.

So I went on, by little and little, till I found that some were wrought on; and at last I was deeply exercised from day to day about preaching, and telling to the world what GOD had done for my soul; and wherever I went it continually followed me. Frequently in family prayer, the power of the Lord would descend in such a manner, as caused the people to mourn and cry; and sometimes they were not able to rise from the floor, for half a night or more. My exercise about preaching used to be such, that I have been frequently awakened from my sleep, and found myself preaching. One

One thing I would not forget, while I was in the way to hell, I lived without labour for the most part of my time, but as soon as I got religion, or the love of GOD in my soul, I set out to labour and keep under the wicked flesh; which is a sufficient conviction to me that a life of idleness is a life of wickedness. I now earned my bread by the labour of my hands: and believe no man can live long in the favour of GOD, without using proper care to provide for himself and his household.

In this manner I lived, and studied divinity at the plow, axe, or hoe, instead of the college. I never had discovered my exercise to any person all this time, and the reason was this: I saw so much of my own weakness and inability for such an important calling, as kept my mouth shut. Ten thousand difficulties would shut up the way; and made it appear an impossibility, yet it constantly pursued me. At last, I ventured to disclose my heart to my dear friend *E. W.* When he heard what I had said, he made little or no answer, as I remember.

At that time, *Caleb B. Peddicord*, that man of GOD, was riding in the circuit, and was to preach near Mr. *White's* the next day, in *Delaware* state; and sent for me to meet him there. I was well acquainted with him, and went to meet him. After he had preached, he asked me to give an exhortation, which I did; and before we parted, he gave me a certificate to exhort.

I continued to preach and speak to the people, and found considerable freedom; I was respected by the Methodists, but my name was despised by the blind world. This continued until *October* the first, in the year 1780, when after my crop was nearly done, I went to *Dorset* circuit, and stayed four weeks: for at that time they were persecuting the preachers that had not taken the oath of fidelity, and had committed *Fresborn Garrettson* to prison. As I had taken the oath, I went. In *Dorset* I had seals to my ministry. I returned to secure my crop, but by that time the devil, by his emissaries, had infused it into the heart of my wife, to prevent my travelling. She made a great noise, which

which gave me much trouble. I might as well undertake to reason with a stone. It appears to me that Satan exerted all his power to prevent me from travelling to preach. Till now my wife had some faint desire to save her soul; but this banished all from her heart. About this time you held a temporary conference at Mr. *White's*, with the preachers on the peninsula; and hearing that I was exercised about preaching, you sent for me; when I came, you asked me some questions on the subject, and by what came to pass, I expect you approved of my answers. You asked the preachers if they had fellowship with me; and all who knew me answered in the affirmative. The matter was settled on this condition: brother *Peddicord* was appointed to *Dorset*; and when he came there, was to enquire, whether the people approved of me, as I had been there before; if so, I was to go to *Dorset* again. He went, and in two weeks he sent for me. I set out for my circuit, and when I came, I began to preach, and continued till *February*. The Lord publicly owned and blessed my labours.

About this time brother *Peddicord*, who was the assistant, let me know that he had received a letter from you, to send me to *Annamesset* circuit. I left *Dorset*, and came home to see my wife, who still opposed my travelling. I still held my integrity; and after being at home some days, I went to a quarter-meeting at Mr. *White's*, where a number of preachers were collected, whom I viewed as my superiors: and among the rest S. R. who had come from *Annamesset* circuit to *Caroline* quarter-meeting, and was going back. When I came to the circuit, J. G. M. was to come from *Annamesset* for me to take his place. He was gone to the lower end, and it was some days before he came up. While I waited for him, we had several meetings, and there was a stir; six or eight were awakened. The wicked threatened, and some that were half-hearted Methodists were not well pleased. When the preacher came, I set forward; and as there were three preachers in the circuit, it was six weeks before I got round; and when I came to the place where I first began to preach, five or six of them had found peace with

with the Lord. This fired me with fresh courage, as tho' I should soon conquer Satan. Thus I went on till April or May. S. R. and J. W. were removed to other circuits, and I was continued there. The circuit was enlarged for four preachers; and there was a good work carried on. Before I left this place, some large societies were formed, and many found peace with the Lord; who I hope will praise him to all eternity. I had sweet fellowship with these people. Here the Lord owned me, and blessed my labours in an abundant manner.

I continued in this place till November, when I came up to *Barret's* chapel to a quarterly meeting; then you appointed me to travel in *West Jersey* with J. O. C. whom I loved and looked upon as a good man. We laboured there till the May-conference; and my labours were owned, and many seals set to my ministry. From thence, I was appointed to the *East Jersey*, with that man of GOD *John Tunnell*, whom I loved as an other self. We laboured in sweet fellowship until November; the Lord also owned his word, through my weak instrumentality. In the *West Jersey*, I was opposed by the Baptists, and beset by Lutherans. They would have put a period to my life, but my Master had more work for me to do.

I was then appointed to *Philadelphia*, with *John Tunnell* and *Nelson Reed*. Here we continued till May conference, not without success. In this circuit the Lord owned our labours. That part of the circuit that profited least by our ministry, was the city; and I believe for the following reason.—They resemble too much the Corinthians; one saying I am of *Paul*, another I am of *Apollos*, and another I am of *Cephas*. Where this is the case, there are very few to follow Christ. They are like weather-cocks, which can never be kept at one point. After May-conference I was appointed to travel in *Baltimore*, with I. C. and M. E. where the Lord still blest his word, and made me an instrument for good, to his glory, to many. Many in this place were dear to my soul. By this time, I got to see into the Bible in a deeper manner than ever. I began to see the gospel method  
of

of saving souls; so that the Bible seemed like an other, or rather like a new book to me. By this time, the Lord had heard and answered my prayers in the conversion of my wife; which in a great measure lightened my burden.

She saw how she had been fighting against the Lord, in treating me wrongfully; which wounded her very sensibly; and this was sweet revenge to me. Here I saw the word of the Lord was fulfilled, to wit, "be not weary in well-doing, for in due season ye shall reap if ye faint not." That man should always pray and not faint. She had no more to object to my travelling. I likewise saw that the measure she gave to me, was measured to her again. Her very children spoke evil of her and hated her company. From *Baltimore*, you wrote to me to go to *Frederick-circuit*, and take care of it as the assistant. I went, and *R. S.* and *D. A.* travelled with me. I was appointed at the next conference to *Fairfax-circuit*; where I continued to labour till the Christmas conference, when *Dr. Coke* came from *England*, and the Methodist church separated from all connection or dependence on the church of *England*, or any other body or society of people. From this conference, I was stationed in *Berkley-circuit*, where the Lord signally owned and blessed my ministry, in the awakening and conversion of many souls. From this place I was appointed to the *Norward Necks*, where *L. R.* was to travel with me. Here I continued to travel for a year; in a place where the Methodists had never preached; and where I had the honour to preach free grace to the people. I was kindly received by them, as a stranger, and had invitations to preach: when I came the place was overspread with Calvinistic stuff; such as unconditional reprobation and election; final perseverance; adult baptism, &c. I set in to deliver my message, in the presence of *Mr. Lunsford* the Baptist parson; who I believe was not well pleased at my coming. From thence I went down to *Lancaster* court-house, and preached the next sabbath to a numerous congregation in the Presbyterian meeting-house. The Lord enabled me to speak strong words to these people, and I believe that this day the Lord began a work

work in this place that will in glory end. I got sundry places to preach in, and so proceeded on till I formed a four weeks' circuit; and continued to preach from place to place; till conviction for sin began to follow the word, which brought on godly sorrow and repentance never to be repented of. Then I taught them the nature and necessity of gospel discipline, in order to render the preaching, the power of GOD to salvation.

I joined them in class as they felt their wants, and before I left that place, which was in April following, I joined between two and three hundred in society; and about one hundred and twenty of these found, that GOD is able to forgive sin for Christ's sake. This was a people which I loved as a father loveth his children. Here I was importuned to set up my tabernacle; and if filthy lucre could have effected it, I should have yielded to their entreaties; but my answer to them was, I loved them too well, and that if I granted their request we should be a curse to each other. And I am confident that the preacher who leaves the Methodist connexion, and sets up among a people elsewhere, as a separate body; that moment he departs from the Lord; and if continued in, inevitable ruin will be the consequence. I now took my journey for conference, in company with *N. Reed*, and came to *Baltimore*; and from thence to *Abingdon*, where I was ordained a deacon on the tenth day of May 1786; and was appointed to travel in *Dorset-circuit* with *S. D.* Here the power of religion was on the decline, but the Lord soon kindled it into a flame. And I believe it was caused by culling the societies and keeping up proper discipline in the church of GOD. I view it as a capital fault in a Methodist preacher not to be a disciplinarian. And if ever our church loses the life of religion, it will be for want of discipline. From conference 1787, I was appointed to *Annamessex* with *M. G.* where I stayed until conference 1788. In this place the Lord brought in some stubborn sinners, and here I culled the societies; and hope I made way for my successors to be useful.

I went

I went down to *Cape Charles* through *Northampton*, a place poisoned by filthy Antinomian principles, and urged the necessity of letting the oppressed go free; for which I was almost obliged to run the gauntlet. I believe when the Lord first sent the Methodists into *America* to preach the gospel, many got converted who held slaves; and all that continued faithful, after some time, the Lord convinced them it was wrong to keep them; and all who rejected conviction lost their right to the favour of GOD. But at this time I fear, all who hold their slaves may go to hear the gospel preached all their days, but if they do not give up their oppressive manner of living, the word of GOD will be a favour of death unto their souls, and that they will die in their sins and in their blood; and will be damned for their wickedness.

On leaving *Annamesset* to go to the conference at *Baltimore*, I received a letter from you, to meet you at *Philadelphia*, on the twentieth day of September, instead of *Baltimore*; which I did, and was ordained an elder on the twenty fifth day of September, 1788. And from thence was appointed to travel in *Caroline-circuit* with *M. G.* and *B. R.* where I now am, and humbly hope the Lord will continue to go with me, and by his grace preserve my soul from every evil.

I am in the fifty sixth year of my age, and have been a member of the Methodist church ten years; and have travelled as a preacher going on nine years since the first day of October: and I can appeal to him who knows my heart, that I have no more desire to quit travelling than I had the first day I began. Neither any more intention to leave the principles and discipline of the Methodist church, than I have to quit the exercise of my reason. But can say with the poet,

What a mercy is this,  
What a heaven of bliss,  
How unspeakably happy am I!

Gather'd into the fold,  
With thy people enrol'd,  
With thy people to live and to die.

O! the goodness of GOD  
In employing a clod,  
His tribute of glory to raise;  
His standard to bear,  
And with triumph declare  
His unspeakable riches of grace.

O! the fathomless love,  
That has deign'd to approve  
And to prosper the work of my hands:  
With my pastoral crook  
I pass over the brook;  
And behold I am spread into bands!

In a rapture of joy  
My life I employ,  
The GOD of my life to proclaim:  
'Tis worth living for this,  
To administer bliss,  
And salvation in Jesus's name.

My remnant of days  
I'll spend in his praise,  
Who dy'd the whole world to redeem;  
Be they many or few,  
My days are his due;  
And they all are devoted to him.

Thus I have gone through nearly all the most remarkable passages of my travels to the present time.

I have been cast on the tempestuous ocean of this world, and who or what but him who never slumbers nor sleeps has preserved me until now. Vast numbers of my acquaintance and friends are gone into eternity, and I am still spared.

spared. And what reason can be given for it? Was it decreed from eternity to be so, let me act right or wrong? I expect not. But because the Lord was not willing that I should die in my sins—but waited with me till I was enabled, by his grace, to bring forth in some measure fruit to his glory. I wish to be more conformable to his will in all things. I hope my last days may be my best days; and when I have done his work below, I may lose myself in the ocean of divine love and praise him to all eternity.

JOSEPH EVERETT.

Milford, December 13, 1788.

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*A letter from the Rev. Dr. MAGAW to bishop ASBURY.*

Philadelphia, July 1790.

*Rev. & dear Friend!*

WHERE one is assured of the kindness and sincerity of another, a communication, in whatever way, is comfortable. Had I to impart, what would be worth denominating joy; if you were inclined to share in it, I verily believe, it would be chiefly with the view of rendering it back to me, still greater. And now, when I am in sorrow, (mark how generous I become) I make over to you, a part, merely to make my own the less.

Sorrow! yes, beloved brother—but it is such, as is not without hope.

The event hath taken place, which I have long had warning to prepare for: *Your* sister in the Lord,—my Mrs. Magaw, is, with respect to time, *no more*.

I enter not into particulars here: but in general, do assure you, that it pleased the Almighty, both in her long-continued illness, and her death, to administer great grace to her, and to me. Her soul rejoiced indeed in GOD,  
her

her Saviour: and every movement of it became, at last, assimilated to the nature of the heavenly rest which she panted after.

I am left; and am encompassed with infirmities. In the midst of these, I feel, at times, dejection. Again, I revive—I pause—I meditate—I look around—I turn my thoughts inward—I am amazed—I would be confounded; but that He who hath laid affliction upon me, does not withdraw his presence in the time of it.

It should be a *Friend indeed*, that one would lay his mind open to, at a season like this. It is not every body that can *go along with* the afflicted: *his* sensations are matters that strangers intermeddle not with; and can be no proper judges of. I can lodge my weaknesses with you, as well as my consolation, that raises me now and then, above them.

You will readily suppose, that, at certain moments, my thoughts revert to the time, when you, and my little family became acquainted first; and the peaceful, heart-felt intercourse we frequently enjoyed afterwards.—You recollect with me, the quiet retreat, in the forest of *Dover*; the lowly mansion; the innocently-social fire-side;—and, in its season, the cool, inviting breeze, and the meditating walk: you recollect the morning and evening addresses to the Deity; the hymns of gratitude which were sung;—the doors, which the hospitable good woman did not forget to set open for strangers;—thereby, possibly, “entertaining angels unawares.”—You remember the converse ever pleasing, on redemption’s price and power.—Yes, my brother! such recollection, to me, is not a vain thing: I feel it doing me good now. ’Tis true, it spreads a kind of melancholy through me: but it is a melancholy, which I might venture to pronounce *divine*.

Ah! how the subject of my grief returns upon me!

I suppose, in my present situation, I might innocently borrow relief from different quarters, provided I do not lay too much stress upon any considerations which are merely subordinate. Philosophy may yield one some support.

The

The sayings of sages, and experienced men, in different periods of the world, are not without their use. The notices which reason or common sense suggests, are not destitute of force. But, it is to the glorious gospel *only*, that I look for the arguments that satisfy, and *fill up all the mind*; and there I find them. "Blessed be GOD, even the Father of our Lord Jesus Christ, the Father of mercies, and the GOD of all comfort; who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble."

I value you sincerely, and am; with the same affection as ever,

Your brother and servant in Christ,

SAMUEL MAGAW.

*On the shortness of LIFE, and uncertainty of RICHES.*

[Extracted from a late Author.]

**I**F you should see a man who was to cross from *Dover* to *Calais*, run about very busy, and solicitous, and trouble himself many weeks before in making provisions for his voyage, would you commend him, as a cautious and discreet person? or laugh at him, as a timorous and impertinent coxcomb?

A man who is excessive in his pains and diligence, and who consumes the greatest part of his time in furnishing the remainder thereof with all conveniencies, and even superfluities, is, to angels, and wise men, no less ridiculous: he does as little consider the shortness of his passage, that he might proportion his cares accordingly. It is, alas! so narrow a streight betwixt the womb and the grave, that it might be called the *Pas de vie*, as well as that, the *Pas de Calais*. We are all *ἑφάρμοι*, (as *Pindar* calls us) creatures  
of

of a day; and therefore our Saviour bounds our desires to that little space: as if it were very probable that every day should be our last, we are taught to demand even our bread for no longer a time.

The sun ought not to set upon our covetousness, any more than upon our anger; but as in the esteem of GOD Almighty, a thousand years are as one day; so in direct opposition, one day, to the covetous, may be as a thousand years. So far he shoots beyond his butt, that one would think he was of the opinion of the Milleniaries, and hoped for so long a reign upon earth.

The patriarchs before the flood, who enjoyed almost such a life, made, we are sure, less stores for the maintaining of it. They who lived nine hundred years scarcely provided for a few days. We who live but a few days, provide for, at least, nine hundred years. What a strange alteration is this of human life and manners? and yet we see an imitation of it in every man's particular experience. For we begin not the cares of life, till life is half spent; and then we still increase them as that decreases! What is there among the actions of beasts so illogical and repugnant to reason? When they do any thing which seems to proceed from reason, we disdain to allow them that perfection, and attribute it only to a natural instinct. And are not we fools too by the same kind of instinct? If we could but learn to number our days (as we are taught to pray that we might) we should much better adjust our other accounts. But whilst we never consider an end of them, it is no wonder if our cares be without end too! From a short life then cut off all hopes that grow too long. They must be pruned away like suckers that rob the mother plant, and hinder it from bearing fruit.

*Seneca* gives an example of an acquaintance of his, named *Senecio*, who from a very mean beginning, by great industry in turning about money, through all ways of gain, had attained to extraordinary riches; but died on a sudden after having supped merrily, in the full course of his good fortune,

tune, when she had a high tide, and stiff gale, and all her sails on ; upon which occasion he cries, out of *Virgil*,

Go *Melibæus*, now

Go graft thy orchards, and thy vineyards plant,  
Behold thy fruit !

For this *Senecio* I have no compassion, because he was taken as we say, in ipso facto, still labouring in the work of avarice. But the poor, rich man in *St. Luke* (whose case was not like this) I could pity, if the scripture would permit me. For he seems to be satisfied at last ; he confesses he had enough for many years : he bids his soul take its ease ; and yet for all that, GOD says to him, Thou fool, this night thy soul shall be required of thee, and then the things thou hast laid up, whom shall they belong to ? Where shall we find the causes of this bitter reproach, and terrible judgment ? We may find I think, two, and GOD perhaps saw more. First, he did not intend true rest to his soul ; but only to change the employments of it from avarice to luxury, his design was to eat and to drink, and be merry. Secondly, that he went on too long before he thought of resting. The fulness of his old barns had not sufficed him. He would stay till he was forced to build new ones ; and GOD meted out to him in the same measure ; since he would have more riches than his life could contain, GOD destroyed his life and gave the fruits of it to another. Thus GOD sometimes takes away the man from his riches, and no less frequently the riches from the man ; what hope can there be of such a marriage, where both parties are so fickle and uncertain ? By what bonds can such a couple be kept long together ?

Some

*Some Rules of Holy Living: Extracted from a late Author.*

**I** CANNOT say, I have already attained; but this is that which my heart is set to learn. That in all I do, whether sacred or civil actions, still I may be doing but one work, and driving on one design, That GOD may be pleased by me, and glorified in me: That not only my praying, preaching and alms, may be found upon my account; but even my eating, drinking, sleeping, visits and discourses; because they are done to GOD. Too often do I miss my mark; but I will tell you what are the rules I set myself; never to lie down but in the name of GOD: not barely for natural refreshment; but that a wearied servant of Christ may be recruited and fitted to serve him better the next day. Never to rise up but with this resolution, I will go forth this day in the name of GOD, and will make religion my business, and spend the day for eternity. Never to enter upon my calling, but first thinking, I will do these things as unto GOD, because he requireth these things at my hands, in the place and station he hath put me into. Never to sit down to table, but resolving I will not eat merely to please my appetite; but to strengthen myself for my Master's work. Never to make a visit, but to leave something of GOD where I go; and in every company to leave a good favour behind. This is that which I am pressing hard after: and if I strive not to walk by these rules, let this paper be a witness against me.



*From ALEXANDER FORBES, to the Rev. J. WESLEY.*

Pembroke, Nov. 8, 1775.

*Rev. Sir,*

**A**S my design in writing the following lines is, that GOD may be glorified, I am persuaded you will pardon the freedom I have taken.

I was born in the province of Ulster in Ireland, and at the age of seven years could read the bible tollerably well.

My

My parents perceiving in me an aptness for learning, had some thoughts of having me taught the languages; but their designs were frustrated by the following accident. A cow running her horn into my mouth, tore it in such a manner that the roof thereof was laid almost across my throat, and occasioned my food often to gush out at my nostrils. Yet, blessed be GOD! I was cured, and without any outward deformity.

When near seventeen years of age, I enlisted in the forty sixth regiment of foot, where following the example of my licentious comrades, I plunged into all manner of sin. Thus I continued until I entered upon my twenty-first year, when lo! GOD convinced me of my sinfulness and helplessness. On this I sought the Lord in earnest, and soon found rest in him. I continued happy for sometime; but giving way to trifling, I lost the precious pearl. I continued in this state about fifteen months; but being bred a Calvinist, I imagined it was only a "winter season," and that as I was once justified, I could never entirely make shipwreck of my faith.

As I sat one day with my comrades, I observed a leaf falling from a tree; whereupon I reasoned thus: That leaf returns to earth, its original mother; so must my body. But where must my soul go then? This was like thunder to me. On this I instantly left my companions, went to my bible and read the following words, "The wicked shall be turned into hell, with all the people that forget GOD." I then knew not what to do! Whatever way I looked, I saw destruction before me. Then, in the bitterness of my soul, I cried, Lord, save or I perish! On reading my bible again, I found the following words, "Though thou hast played the harlot with many lovers, yet return unto me, saith the Lord." O, thought I, will the Lord receive such a wretch as me! Then looking farther, I read, "I will heal your backslidings and love you freely." This gave me some comfort. I saw such tenderness in Jesus, as emboldened me to pray. I wrestled, groaned, and pleaded with GOD

for an answer of peace; and in less than two days, I again found a sense of pardon.

After some time I found the stirrings of evil passions, which lessened my joy, and caused me sometimes to doubt of my justification. But in a short time the Lord dispelled these clouds, and cleared up my evidence. After this, Satan assaulted me with many sore temptations. Among other things, I was more confirmed in Calvinism than ever. But after some time a foldier convinced me of the inconsistency of my doctrines: particularly of absolute, unconditional election and reprobation. From this time forth I grew in grace. But the stoppage in my speech still continued, insomuch that sometimes I could hardly tell my experience to my brethren.

Near seven months ago, being sorely burthened with inbred sin, I was often constrained to cry out, who shall deliver me from the body of this death? when lo! on Wednesday the 19th of April last, just as Mr. D. had done preaching, the Lord filled my soul with love. O how lovely was Jesus to me then! I shouted out, Hallelujah to GOD and the Lamb! All praise to the prince of peace! After praying to, and praising GOD, I departed with heaven in my soul, I could say, surely in the Lord have I righteousness and strength. I was as sure that my soul was cleansed from all filthiness, as ever I was that my sins were pardoned. But what was matter of more praise, my tongue was loosed and I could speak plain! And whereas I used to shake my head, and distort my face in speaking, I could now converse with great ease. My understanding was also much enlightened; for what was formerly hidden, was now open and plain. Since that time GOD has given me some ability to preach, which I have found almost as easy to do as to read.

When I communicated my mind to some of the preachers, they told me, the loosing of my tongue was a sign that GOD intended I should use it in proclaiming the sinner's Friend; but for farther direction they desired me to go to the All-wise GOD, which I did.

About

About a month ago, I embarked for America, with a resolution of publishing the gospel there, or wherever else GOD should cast my lot. But being by contrary winds drove into Milford-haven, and an order having come from government for us to stay in South Wales till further orders, I now embrace the opportunity of craving your advice. And I earnestly request that you will write to me soon: for a few lines from you may be a great encouragement to me, who am willing to spend and be spent in exercising my tongue to the glory of him who has loosened it. It may also remove prejudice from weak minds, who may otherwise be offended at hearing a soldier invite sinners to the gospel feast: not considering that GOD sends by whom he will send, and that the weaker the instrument, the greater his glory!

With all due respect, I am, Rev. Sir, yours at command,  
A. F.

He preached some time in America with great success; but being wounded in an engagement, a few days after died gloriously in the full triumph of faith.

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## Poetry.

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### On CONTENTMENT.

**F**AREWEL, aspiring thoughts, no more  
My soul shall leave the peaceful shore,  
To sail ambition's main;  
Fallacious as the harlot's kiss,  
You promise me uncertain bliss,  
But give me certain pain.

A beauteous prospect first you shew,  
Which ere survey'd, you paint anew,  
And paint it wondrous pleasant:

This

This in a third is quickly lost ;  
Thus future good we covet most,  
But ne'er enjoy the present.

Deluded on from scene to scene,  
We never end, but still begin,  
By flatt'ring hope betray'd :  
I'm weary of the painful chace,  
Let others run this endless race,  
To catch a flying shade.

Let others boast their useless wealth ;  
Have I not honesty and health,  
Which riches cannot give ?  
Let others to preferment soar,  
And changing liberty for power,  
In golden shackles live.

'Tis time at length I should be wise,  
'Tis time to seek substantial joys,  
Joys out of fortune's pow'r :  
Wealth, honours, dignity, and fame,  
Are joys the blind capricious dame  
Takes from us ev'ry hour.

Come, conscious virtue, fill my breast,  
And bring content, thy daughter, dress'd  
In ever smiling charms.  
Let sacred friendship too attend,  
A friendship worthy of my friend,  
Such as my Lelius warms.

With these I'll in my bosom make  
A bulwark fortune cannot shake,  
Though all her storms arise :  
Look down and pity gilded slaves,  
Despise ambition's giddy knaves,  
And with the fools were wise.

CON-

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